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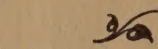

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Church of St John the Evangelist, Bowdoin Street, Boston, Mass.
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Cowley

A Quarterly Magazine

of Subjects Missionary and Religious

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(*Photo. F. S. Lincoln*)

THE CHURCH OF ST MARY THE VIRGIN
NEW YORK CITY

Cowley

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of Subjects Missionary and Religious

Published by the American Congregation of the Society of St John the Evangelist

Vol. VII Autumn, 1934 No. 27

THE CHURCH OF ST MARY THE VIRGIN, NEW YORK *Frontispiece*

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The Oxford Movement*

III. The Catholic Faith: The "Tractarians"

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

The Acts v, 4

SURELY, there is nothing more absurd than the delusio that beliefs and ideas have no relation to, nor influenc on conduct and life. Yet, not infrequently, this delusio is put into words, and particularly by those who wish t disparage the importance of Christian doctrine. "It doesn matter what a man believes, so long as he does what is right. That fallacy of nineteenth century liberalism is now thoroughl and completely exploded. Beliefs *do* influence conduct; life dependent upon faith. The Christian religion and moralit rise out of and find their explanation in Christian doctrine– Christian dogma. In the nineteenth century there were man men, earnest and sincere if mistaken, who, though in favour preserving the system of Christian morals, were equally i favour of scrapping Christian teaching. The twentieth centu has demonstrated that a Christ-like life is dependent on beli in Jesus Christ. If Christian doctrine is rejected, Christia morals soon follow. Doctrines, ideas, beliefs, are powerfu things. Ideas can change the world. The ideas of Lenin an Marx have changed Russia. Christian theology, likewise, ca change life. The Apostles taught and preached Jesus Chris They preached belief in Him because beliefs matter.

So the Oxford movement was theological, intellectual. was a protest against *liberalism*—sometimes, no doubt, a mi taken protest, but nevertheless a sound one, because it was protest against the belief that beliefs do not matter. Th

*Two sermons preached in the Church of St Mary the Virgin, Ne York City, by the Reverend Granville M. Williams, S.S.J.E., October 8th and 15th, 1933.

Oxford leaders knew that belief and conduct were connected. Filled with a passion for holiness, they knew that the way to inspire other men with that passion for holiness was the preaching of the doctrine of the Holy, Catholic Church—the supernatural Society indwelt with the spirit and power of the Lord Christ. They felt called upon to teach and preach this forgotten truth in order to make men more Christ-like. They built their Christianity upon Catholic theology. And the means by which they spread this living teaching was through a series of tracts—a series of writings called *Tracts for the Times*. If it makes no difference what a man believes, it is surprising what an "ado about nothing" was made about these Tracts.

In the *Acts of the Apostles* we read that the followers of our Lord were "called Christians first in Antioch." No doubt the word originally was first applied in derision; but it stuck, and now it is a badge of honour, and "Christian" is a name not to be ashamed of. The Oxford leaders, because they assumed that they could do something by a tract, were likewise in derision called "Tractarians"—a term of derision, if not of abuse; but it was a name which has stuck, and which symbolizes for us that first generation of leaders of the Catholic revival—Keble, Newman, Pusey, and the others—and reminds us that the movement was built upon Christian doctrine.

The idea of the Tracts was a bold one. It certainly required a vigorous faith and unlimited imagination to think that the Church of England could be changed by tracts, yet changed it was! And Newman is not without a basis for his pardonable pride when he tells us that he began them "out of his own head." Tracts were not unknown before; but they had been rather discredited as an Evangelical cure-all. "The ring of these early tracts," says Dean Church, "was something very different from anything of the kind yet known in England. They were clear, brief, stern appeals to conscience and reason, sparing of words, utterly without rhetoric, intense in purpose.

They were like the short, sharp, rapid utterances of men in pain and danger and pressing emergency." They were welcomed on some hands, hated and disliked on others, but they could not be ignored. They brought to men's minds the idea of the Church Catholic, and, with that thought, a revived interest in her teachings. They made men think. From Tract No. 1, which was written by Newman himself and was like a trumpet call rallying men to the defense of the Apostolic Church in danger from its enemies, up to Tract No. 90, also from the pen of Newman and one which showed that the official teaching of the Church of England did not differ so widely from that of the Church of Rome as had been popularly supposed, and which led to a fierce onslaught upon the author, the Tracts emphasized the Catholic heritage of the Anglican Communion and the importance of Catholic theology upon life and conduct. They made men think. They destroyed forever the complacent, comfortable respectability of an ecclesiastical Establishment, and reawakened a living Church—a Church alive and imperial with the spirit of truth; a Church which felt the necessity of holding and understanding and defending her faith in the eyes of a hostile and unbelieving world. Here and there men still may sigh for the good old days of Anglican somnolence and respectability, but they are gone forever and the *Tracts for the Times* are responsible for that. Controversy is never pleasant, but controversy at least shows that the Church is alive, and that is something for which to be very thankful.

This teaching by the Tracts, which, with the advent of Pusey to the movement, became more weighty and more theological, was supplemented by the great series of searching sermons which Mr Newman, Vicar of St Mary's, delivered at the University Church in Oxford on Sunday afternoons. The wonder and the beauty, the transforming power of those sermons upon life and character, have been borne witness to by many of the men who heard them. Dr Pusey's own sermons

and writings also brought home to the minds of many some forgotten teachings of the Church: the primacy of the fact of the Incarnation, the wonder of God made Man as a basis of all sound Church doctrine rather than the belief in a mere transactional Atonement; our real transformation into the supernatural life of Christ through Baptismal Regeneration; the real Presence of Christ in the Blessed Sacrament of the Altar, with all that that means to the soul; the meaning of the Eucharistic Sacrifice; the value of the disciplined Christian life. These were the teachings not only of the Oxford leaders, but of the Prayer Book, and had been borne witness to by great Anglican writers since the Reformation, especially those of the seventeenth century; as also by the ancient Fathers of the undivided Church, to the faith and practice of which the Ecclesia Anglicana had ever made appeal. So the Tractarians began the publication of a "Library of the Fathers," and men were able once again to read St Augustine, St Chrysostom, St Basil, St Jerome, and to discover in them the same teachings concerning the Church, the Sacraments, and the Christian life which the Oxford leaders were making known. These things were no modern "Roman Catholic corruptions or innovations," they were the heritage of all Catholic Christendom of which the Church of England was a part. These things *did* matter. These things changed religion. These things changed life.

Catholic theology is the basis of the Catholic and Christian life. Like some vast and lovely Gothic cathedral in which every part has its function in the unity and beauty of the whole, so are the implications of the articles of the Creeds, the common belief of the undivided Church of Christ. It is a single interrelated whole. It all has meaning and purpose. Founded upon the Incarnation, manifested through the Sacraments, revealed in its Christ-like power in individual lives, there is a beauty and loveliness in Catholic dogma which isolated piecemeal bits of truth detached here and there from the structure, like broken and scattered stones of an old cathedral, can never possess.

Let us learn to value a sound theology as the Oxford leaders taught us to do. It is the old truth, but it is a living thing. Let us prize and hold fast as good the full truth as it is in Jesus Christ and revealed to us by His Church. Let the beauty and truth of Catholic doctrine manifest itself in our lives, fire them with love for God and men, and make them radiant with the beauty of holiness which proceeds from a mind and heart and will, informed and made alive with the presence of Jesus Christ, Who verily comes to man in His Church—Incarnate God, God made Man for love of us.

IV. The Revival of Worship: The "Ritualists"

"The King's daughter is all glorious within:
her clothing is of wrought gold."

Psalm xlv, 13.

TO a Christian the words of this ancient Hebrew psalm speak inevitably of the marriage of Christ the King to His bride the Church. No doubt they had no such significance to the man who penned them; no doubt he had in mind only the marriage of some earthly king. But to us, as we use the words in our psalter, they inevitably have a greater and more wonderful meaning, a mystical significance. Who, to us, can the King "fairer than the children of men," whose "lips are full of grace," be, save Christ our Lord? Who can His bride be—the King's daughter, who "is all glorious within," and whose "clothing is of wrought gold"—save the Holy Catholic Church? "All glorious within" speaks of that hidden holiness which is her especial treasure and is manifested in the lives of countless saints. And her "clothing of wrought gold" speaks to us of the outward beauty and loveliness of Catholic worship, wherein through the ages men have consecrated to the service of God treasures of art of every kind to set forth in fitting

symbol the glory and beauty and majesty of Him who is not only the source of all Truth and all Goodness, but of all Beauty, too.

The revival of Catholic worship followed naturally and spontaneously from the revival of Catholic doctrine proclaimed by the early Tractarians. The movement known as "Ritualism" was the natural growth of the teaching known as "Tractarianism." But though it was natural and indeed inevitable, it cannot be said to have been encouraged by the men who originally brought into being the great revival which we call the Oxford Movement. Newman and Keble were singularly indifferent to outward ceremonial. Froude never mentions it, and always shrank from any kind of outward display. Pusey, in the early days, in all his ministrations, habitually wore only a plain black stole over his surplice; and he deprecated the revival by some of the younger man of those ancient "ornaments of the Church" which, though allowed—nay, rather, expressly ordered—by a rubric of the Book of Common Prayer, had actually been allowed to drop into disuse for some three hundred years. He feared lest their revival should minister to vanity: "It seems beginning at the wrong end," he said, "for ministers to deck their own persons; our own plain dresses are more in keeping with the state of our Church which is one of humiliation; it does not seem in character to revive gorgeous or even in any degree handsome dresses in a day of reproach and rebuke and blasphemy." In all this the Tractarians were doubtless sensing a real danger, the danger of forgetting the inward holiness while contemplating the outward beauty; the danger of forgetting the thing signified in concentrating upon the sign; the danger pointed out by our Lord Himself of resting content with cleansing the outside of the platter and forgetting to cleanse the inside also. But dangers of abuse may never prohibit use, and Catholic doctrine and Catholic worship especially demand their outward expression if they are to appeal to the heart and

conscience of mankind. The eternal Word of God was made flesh, that man might know God better in contemplating Jesus Christ. So God's wonder and glory and beauty and loveliness must likewise be shown outwardly in Christian worship if man is to know and experience that wonder and that loveliness.

So there came about the movement known as "Ritualism" which has done so much to bring home to men and women the truths of our holy religion. "Ritualism," the common term applied to it, is a misnomer. A "ritualist," strictly speaking, is one who is learned in a history of the rites and liturgies and the forms of worship of the Church. But the so-called "Ritualists," or most of them, were not learned liturgical experts. Rather they sought to clothe the accustomed forms of worship of the Church, and especially the celebration of Holy Communion, with that outward dignity which was familiar as being used in other parts of the Church Catholic. They sought to *revive* a suitable and appropriate ceremonial which would bring home to men's minds the great truths which the Tractarians had proclaimed—the reality of the Eucharistic Sacrifice, the reality of the spiritual Presence of our Lord in the Blessed Sacrament. If you wish, they were "ceremonialists" rather than "ritualists"—though we should do them a grave injustice if we thought they were interested in such things as candles, incense, flowers, vestments, and genuflexions—merely as an end in themselves. They were interested in holiness of life as the early Tractarians were interested. They were interested in the spread of Catholic doctrine, as were the early Tractarians. But they found that, in order to instill these principles into the hearts and minds of ordinary men and women, they needed the help and inspiration which the beauty of Catholic worship alone could give.

God is a God of Beauty—the source of all real beauty, as well as the source of all Truth and Goodness. So the worship of the God of Beauty must be beautiful. A heart on fire with love for God as revealed in Jesus Christ must bring to Him

in its worship something warmer and more vivid than the drab and restrained types of worship with which Puritanism had succeeded in stifling the living worship of the Church. And when the Catholic revival left its academic home in Oxford and went out into the highways and byways of life, into great modern cities, into slums of unspeakable drudgery and poverty and vice, the Gospel of Jesus Christ needed to be presented as a lovely and appealing thing if it were to win the victory over sin and Satan. The "Ritualists"—most of them—were not "Dons," not men surrounded by the learned and bookish atmosphere of the University. They were parish priests, pastors, lovers of souls—men like Mackonochie, and Stanton, and Lowder in London; or Dolling in his Portsmouth slums; men like Ewer, and Ritchie, and Father Brown here in New York. They wanted to make worship beautiful in order that men might fall in love with Christ. And the bitter persecution and misunderstanding and ridicule they had to meet, the accusations of dishonesty and disloyalty, and the charge that they were "aping Rome," did not deter them. Christian worship could become effective and alive for men only as it resumed its character of Catholic worship.

But they did not rest in mere aesthetics—in a mere appeal to the eye, the senses, or the emotions. God is beautiful, but He is also holy. Jesus is ready to welcome the sinner, but man must repent. They stood for altar lights that men might know that Jesus Christ is the Light of the world. They used the chasuble that they might proclaim the reality of that one great Sacrifice for the sin of the world made once on the Cross and represented day by day in the Mass. They genuflected before the Blessed Sacrament that no one might doubt that in the Eucharist Jesus is really with his people. But they also believed in repentance, in Catholic discipline. They restored confessionals to the churches, they heard confessions, they proclaimed that those who come to Jesus must first be free from sin; and they taught men to find in the sacrament of absolution the

meaning of repentance, and the striving for that holiness and purity which those must seek who would come in faith and love to the Saviour. And it was because of this—because of their emphasis upon confession and the power of absolution left to the Church, quite as much as for their ceremonies, that they were disliked and ridiculed. For ceremonialism without Christian living, without Catholic discipline, is worse than useless; it may be positively harmful.

To-day there is a real danger that men may adopt only the externals of worship and forget the inward holiness. There is a danger that priests may wear chasubles and disbelieve in the great High Priesthood of Christ. There is a danger that men may come to Mass as to the theatre or opera, to be amused and because they find it aesthetically satisfying. And so once again we need to remind ourselves that the true glory of the Bride of Christ is not the "clothing of wrought gold"—though that indeed is wonderful—but rather that holiness which makes her "all glorious within." Christ is ready to receive the sinner, but he must repent. Confession is quite as much a part of our religion as all the glory of a great High Mass.

The Vows

Poverty

Power to work without hindrance from creatures.
Order in my use of earthly goods.
Veneration for things used in God's service.
Esteem of things given me by my community.
Righteousness in my dealings with others.
Truth in my valuation of this world's riches.
Youth in my freedom from care.

Chastity

Cleanliness of heart carefully preserved.
Holiness of life in God's cloister.
Adoration of the one Heart deserving of my love.
Solitude peopled by thoughts of God and angels.
Tenderness towards God's helpless and afflicted.
Inspirations of prayer and mortification.
Trustfulness in God's help and care.
Yearning for complete union with God.

Obedience

Oneness of my will with the Divine.
Beauty of giving my will to God.
Energy of rightly directed work.
Duty performed for God and my community.
Industry meriting a treasure in heaven.
Effort sustained by God's presence.
Nobility attained through intercourse with God.
Charity ruling all my actions.
Excellence of a life consecrated to God.

By a Superior
From *Sponsa Regis*

The Fellowship of St John

"Our fellowship is with the Father and with his Son Jesus Christ."
"We have fellowship one with another."
I *St John* i, 3, 7.

THE Fellowship of St John has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in it to Almighty God.

It is designed primarily as a spiritual bond of relationship between the Society and those who work and pray for its well-being; and to give opportunity for that mutual interchange of support and encouragement which either may give to the other.

The Fellowship was founded at Oxford in 1904, and the following year was introduced into the American province of the Society by Father Field. A number of those originally admitted into it at St John's, Boston, are still enrolled in its membership and have given faithful support to the Fathers and the Society's works these twenty-five or thirty years past. New members have joined, as the Society has opened Houses in other places in the United States and Canada. There are particularly active wards of the Fellowship connected with St John's, Boston, with St Mary the Virgin's, New York City, and with the Mission House at Bracebridge. Apart from these centers there are many scattered members throughout the country who value highly their association with our Community and help us with their prayers and alms.

We have always desired to make the obligations of membership as light as possible. The Constitution runs as follows:—

"While, therefore, admission to the Fellowship presupposes on the part of those who enter it a life marked by regularity

and devotion and a true zeal for the honour of the Incarnate Word, it has seemed good to add these special prescriptions:

1. To make the life and work of the Society of St John the Evangelist a matter of daily prayer, by use of the collects provided in the Manual or in such other way as may commend itself.

2. To help forward the work of the Society by some regular annual contribution.

3. To communicate with intention for the Society and its work on the Feast of St John before the Latin Gate (May 6), or within the octave."

In this way the Fellowship does not attempt to stand in the way of membership in any parochial guild. On the other hand, from time to time, members have asked the Fathers for help in living by some rule of life. It was to meet this design that what is called "The Voluntary Rule" was drawn up. This Rule, as printed in the Manual of the Fellowship, is as follows:

The Foundation

1. To attend Mass on all Sundays and principal holy days.

2. To observe the rule of fasting communion.

3. To make a regular use of sacramental confession.

4. To observe the fasts and days of abstinence appointed by the Church, and when strict observance is impossible to seek a dispensation.

The Rule

1. To secure half an hour daily, or at least two hours a week, for private devotion, in addition to morning and evening prayers.

2. To communicate weekly and on the greater festivals; and if debarred from sacramental communion to make an act of spiritual communion.

3. To practice self-examination daily.

4. To set apart one-tenth of the income for God's service, unless the claims of any near and dependent relations or the smallness of the income itself prevent it.

5. To use daily the prayers:

(1) For the sanctification of the Society.

(2) For the increase of the Society.

(3) For the Fellowship of St John.

6. To aim continually at increasing recollectedness by the practice of the presence of God, offering up to Him every thought, word and action.

The Recommendation

1. To read Holy Scripture daily as the voice of God to the soul, and to discourage all irreverent use of the Bible in conversation.

2. To attend the daily Mass where possible.

3. To make an annual retreat.

4. To avoid all unedifying and uncharitable conversation.

5. To avoid extravagance in dress or habits, with the special view of the exercise of almsgiving.

6. To keep a careful guard over the eyes, so as not to look at anything dangerous to purity.

7. To engage in some good work that shall tend to the glory of God, by promoting the well-being or happiness of those around us.

Membership of the Fellowship involves only the three original obligations of prayer for the Society, an annual offering to the Society, and an act of communion on the Festival of the Society (May 6) or the nearest possible day; but those who may desire it will find in "The Voluntary Rule" a great help towards

regularity of life and devotion. Individuals are advised to make such use of it, in whole or in part, as may seem most helpful to themselves, or as they may arrange with the priest whose spiritual advice they ordinarily seek.

The primary aim of the Fellowship is the development of the spiritual life of those who belong to it. Our spiritual life, if it develops healthfully, will be full of good works; but, as in the Society itself our first business is to "seek that sanctification to which God calls us," so it is with the Fellowship. We are glad to welcome into it those who, desiring to be associated with our Society and to forward in any way in their power the extension of the Religious Life and Missions are themselves seeking faithfully to grow in the grace and power of a life based upon Catholic Faith and Practice.

The contributions made by members of the Fellowship of St John are devoted to the support of the various Houses and works of the Society. Individual members may devote their energies to the interests of the Mission work of the Society generally, or to any particular part of it. The English branch of the Fellowship has for years given generous support to the Society's Missions in India and South Africa, as well as to the needs of the local Houses at Oxford and Westminster, contributing each year several thousand dollars.

Now that the American Congregation of the S.S.J.E. has established itself in the Orient, we are going to ask the American members of the Fellowship to assume a share in the support of the new House in Japan. The Fathers who have gone there will receive no financial help from the Department of Missions of the Church, but will be dependent on what they themselves can earn, supplemented by what we are able to send them from America. The Mother-House has promised to send them one hundred dollars a month for the first year; and the Father Superior will be most grateful for a number of regular contributions towards this amount. They may be sent to St Francis' House, 980 Memorial Drive, Cambridge,—marked for the

Japanese work; and they will be duly acknowledged in each issue of COWLEY.

Father Dale has succeeded to Father Hoffman as Warden-General of the Fellowship. Father McDonald is the Warden of the St John's, Boston, branch of the Fellowship; and Father Williams of the St Mary's branch in New York. The Wardens are always glad to arrange with the local Secretaries for branch meetings or quiet days. It is desired that the Fellowship should be a real fellowship not only of the members with the Society, but of the members also with one another, in their life and prayer and work.

Our Priests-Associate may help us in the work of the organization of the Fellowship in their parishes and districts. The simplicity of the Fellowship obligations is designed to prevent it becoming a guild which would be in rivalry with parochial guilds. The Fellowship seeks to promote the sanctification of its members, but thereby to fit them the better for helping the life and work of their several parishes. The Father Superior or the Warden-General would always be glad to hear from Priests-Associate who could render aid in this way.

"Who Loved Me"

THREE blessed sunbeams, gilding all I see,
Three tender chords, each full of melody,
Three healing leaves—balm for my agony.

Who

He loved me, the Father's only Son;
He gave Himself—the Precious, Spotless One;
He shed His Blood, and thus the work was done.

Loved

He loved—not merely pitied. Here I rest.
Sorrow may come; I to His Heart am pressed.
What should I fear while sheltered on His Breast?

Me

Wonder of wonders! Jesus loved me—
A wretch, lost, ruined, sunk in misery.
He sought me, found me, raised me, set me free!

My soul, the order of the words approve,
Christ first, me last—nothing between but love.
Lord keep me always down, Thyself above!
Trusting to Thee, not struggling restlessly,
So shall I daily gain the victory,
I, yet not I, but Christ, "Who loved me."

These lines were written by a member of the Fellowship of St John, a poor girl who has been bedridden for some years. Her only education has been that of suffering, and the refinement which comes from the furnace of affliction. They were found among Father Congreve's papers.

Community Notes

DURING the past quarter we have had one profession under life vows,—that of Father James Tetsuzo Takeda, the third Japanese priest to become a member of the Society.

✤

At Cambridge, one lay novice has received the habit, and three Brothers have been admitted to annual vows.

✤

At the Mother-House of the Canadian Province, one priest and three laymen have received the habit as novices, and two Brothers have been admitted to annual vows.

✤

The Province of the Far East was formally constituted at a special Greater Chapter of the Society, which met at Cambridge on August 8th. Two days later, the Father Superior appointed Father Walter P. Morse as the first Superior of the new Province, giving the special blessing customary in the Society.

✤

On September 11th, Father Morse, accompanied by Father Takeda and Brother Lewis, sailed from San Francisco on the *S.S. Tatsuta Maru* to join the two Japanese Fathers who went home last year. We have heard of their safe arrival at Tokyo on September 27th. They will be joined by Father Viall in January.

✤

The Mother-House of the new Province of the Far East will be established in Japan, in the diocese of North Tokyo, of which we are happy to note, the Right Reverend John McKim, D.D. is to continue to be the bishop, the House of Bishops in General Convention have unanimously refused to accept his recent resignation.

The two Fathers who went back to Japan in 1933 have been living in a small rented house near St Paul's University in Tokyo; but the arrival of two more Fathers and a Brother from

America has made it necessary to look for larger quarters, and a ten-room house has been obtained in a suburb about four miles beyond the city limits. There is an acre and a half of land with the house, and a grove of large pine trees over one hundred years old makes the place particularly attractive and adds to its quietness and seclusion. The house is near a railway station about an hour's ride by train and tram-cars from the heart of Tokyo. The postal address of the Fathers is: Number 379 Sakai, Musashino Machi, Tokyo Fu, Japan.

The interest and prayers of our friends are asked for this newest foundation of the Society. News of it will appear regularly in the pages of COWLEY.

✠

FATHER Dale has been appointed Superior of the Pacific Province and will begin his new duties in San Francisco on January 1st.

✠

FATHER Viall, after eleven years at our San Francisco House, the past four as Provincial Superior, has been assigned to the Province of the Far East and will sail for Japan shortly after Christmas.

✠

AT the Greater Triennial Chapter of the English Congregation, held in Oxford in July, the Reverend Father O'Brien was re-elected Superior-General of the Congregation.

✠

EACH year, from the vigil of St Andrew to the feast of the Conception of the Blessed Virgin Mary (November 29 to December 8), we observe a novena of prayer for the increase and development of the Religious Life. All of our associates and friends are urged to take part in this special effort of prayer and to do anything they can to enlist the co-operation of others. Copies of a scheme of prayer for each day of the novena will be sent free to any who ask for them, and in such quantities as are desired for distribution in parishes and religious houses.

Applications should be made to the Secretary of Publications, St Francis' House, 980 Memorial Drive, Cambridge, Mass.

✠

In order to avoid confusion and possible misunderstanding as to the permanent nature of the vows taken in our Society, it has been ruled by the Chapter that hereafter the initials "S.S.J.E." are to be used only by those members of the Society who have taken life vows. Candidates for profession (those under annual vows) will no longer add the letters to their name, nor will novices hereafter add "Novice, S.S.J.E." to their names. Clerics, whether candidates for profession or novices, will be known as "Father N." or "Brother N." Laymen, whether candidates or novices, will be known as "Brother N."

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Would some of our women readers who are deft with the needle undertake a useful work for the Community? Our supply of altar linen is in constant need of replenishment, especially at the Mother-House in Cambridge where we have an average of four Masses each day. We have recently received a generous gift of new linen for our altar requisites and are looking for willing hands to make it up into albs, amices, purificators, lavabo towels, corporals, and "fair linen" cloths for the altar. The linen will be supplied all "cut out" and stamped for simple embroidery to any of our friends who will be kind enough to make application for it. One of the New York members of the Fellowship of St John has very considerately offered to attend to distributing the work. Please address communications concerning it to Miss Helena D. Appleton, 111 East 75th Street, New York City, stating one's preference whether for large or small pieces.

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In September the Father Superior conducted a six-day retreat for the Sisters of St John the Divine at their Mother-House in Toronto in preparation for the celebrations held in connection with the fiftieth anniversary of the foundation of the Community. Father Burton also preached the sermon at one of

several services held for the Sisters and their associates at St Thomas' Church, Toronto.

The Sisterhood of St John the Divine was founded in Toronto in the year 1884 by Hannah Grier Coome who became its first Mother Superior. It was the first Religious Community for women to be established in the Canadian Church. Its growth in numbers and works has been very steady; and at the present time it has a large number of novices in training.

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We rejoice to learn that the Sisters of St Mary at Peekskill, N. Y., are to reopen their convent at the Mission of St Mary the Virgin at Sagada in the Philippine Islands. The sudden and tragic death of two of the Sisters there several years ago, and the dearth of sisters to take their place, necessitated the withdrawal of the Community from Sagada at that time; but the mission workers and people have never ceased to hope and pray for the return of the Sisters. At last, a band is going out again. They sail for the Philippines late in October. Our Father Superior was privileged to visit St Mary's Convent at Peekskill recently in order to speak to the Reverend Mothers of the Community and the Sisters about his own experiences at Sagada and other places in the oriental missions last winter.

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The Father Superior also spent several days at the General Convention of the American Church in Atlantic City and was able to confer there with all of the bishops of the various dioceses in which the Society lives and works.

✤

Some of Father Hoffman's autumn engagements include preaching missions at St Luke's Church, Cincinnati, and at St John's Church, Auburn, N. Y. He was a speaker at one of the meetings for the women of the Church at Atlantic City during the General Convention. ✤

Are there any of our readers who could supply our library at Cambridge with a set of Volumes I and II of the English magazine *Theology,* published by the S.P.C.K. in London, or

Macmillan in New York? We have recently been given complete files of the magazine with the exception of these first two volumes which were published between July, 1920, and June, 1921. The entire set, if obtainable, will be a most valuable acquisition for our library.

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We are always grateful for books for the library, and also good gramophone records. It is well to submit a list of such things to the Father Superior first.

Our library at the Mother-House has just been enriched by a gift of eighty-five volumes of the collection "Les Saints", published in French under the editorship of Henri Joly.

✤

The new edition of the booklet *The Cowley Fathers,* which came out in the late summer, has had a large sale. The attractive cover design and the many illustrations seem to make an irresistible appeal to those who browze around our bookstalls. The Secretary of Publications will be glad to fill mail orders. The price of the booklet is twenty-five cents a copy, post free.

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We recommend for Christmas gift books:

Cowley Calendar. A book of daily readings, compiled from the writings of Father Benson, S.S.J.E.

Wrapper, price 75 cents. Postage, 5 cents.

Colloquies and Prayers for Holy Communion. Reflections and considerations upon the Sacrament of Holy Communion, drawn from the writings of Father Benson. They will be found exceptionally useful as material for meditation.

Cloth, $1.00. Postage, 5 cents.

These books may be had from the Secretary of Publications, 980 Memorial Drive, Cambridge.

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Upon the recent resignation of the Reverend Dr Edmunds as editor of "*The American Church Monthly,*" the editorship was offered to and has been accepted by Father Williams, the Superior of St Mary's House, New York City.

THE Father Superior has asked Father Dale to continue as editor of COWLEY after he goes to San Francisco. The office of publication will, however, continue to be at 980 Memorial Drive, Cambridge, and all subscriptions and renewals should be sent to the Secretary of Publications at that address.

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WE apologize to our readers for the somewhat tardy publication of the Autumn number of COWLEY. A great many extra duties in connection with this departure from New York made it necessary for the Editor to put aside the work on the Quarterly for the time being.

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THE CANADIAN PROVINCE

SEVERAL new missions have been opened during the summer in neglected settlements. We now have twenty-four in the area where we had seven when we started work six years ago. There have been a great many baptisms,—about a third of them of adults. In one little place, the old Union Church has been turned over to us at the request of the whole population. Until recently it was in the hands of the United Church. It is now the Church of the Holy Name, Parkersville.

✠

THE Sisters of St Margaret have doubled the size of their house at Bracebridge by building on a considerable addition. It will now be possible for them to take in a few sick folk and also some of the girls from the missions who want to attend high school in the town. ✠

THE Bishop has held three Confirmations in our missions during the summer. On August 11th, at Bracebridge, one of our Brothers and one of our associates were ordained to the diaconate. The following account of the service appeared in the (English) *Church Times* of September 21st:

"On Saturday, August 11, the Bishop of Algoma ordained to the diaconate Brother Richard J. Morley and Mr Walter W. Jarvis. The ceremony took place in the collegiate church of the Cowley Fathers in Bracebridge, Ontario. The church

had been emptied of seats, so that as many as possible of the people from the score or more of country missions served by the Fathers might be able to witness the ordination. The church was entirely filled, so that it was only possible to kneel at the Consecration and the Blessing. The people stood in rapt attention during the long ceremony.

"The Bishop and his attendants vested in the house-chapel, and came in procession through the grounds. Half way they were met by the members of the Community, who conducted the Bishop into the chapel, singing the anthems for welcoming a prelate. A way was made through the people who thronged the church; and, when the Bishop, clad in his cope and mitre, had reached his place, the "Collect for Clergy and People" from the Prayer Book was recited, while the Bishop knelt. Then, Morning Prayer having been said a little time before, the Reverend P. A. Paris, L.Th., of Little Falls, New York, and formerly a priest of this diocese, preached on the necessity of the Order of Deacons, their duties and those of the people to whom they minister.

"The Bishop took his seat in the midst of the sanctuary, and the rural dean, the Reverend J. B. Lindsell, presented the candidates, who were decently habited in albs. Then the Bishop called for the prayers of the people, and the Litany was sung, the Bishop standing up to sing the special verse that prayed for the ordinands. The Introit was sung while the Bishop and his ministers went to the altar, vested in a splendid set of red vestments made by the Sisters of St John the Divine. Before the Gospel the solemn questions were put to the candidates, and then the Bishop laid his hands upon the head of each with the appointed words, the acting Archdeacon put on the stoles, the Bishop delivered to them the sacred Scriptures, and then their dalmatics were put upon them. These vestments were made for the occasion by the Sisters of St Margaret.

"After the Blessing the Bishop delivered their letters of orders and licences to the newly ordained. After the ceremony

was over the congregation gathered in the grounds and opened up their picnic lunches. The Bishop and the clergy who had come for the ordination shared in this outdoor meal. It was a very happy occasion. The people were glad to see men ordained who had ministered among them so acceptably as catechists. They were delighted to have their Bishop among them again in the same friendly way as on several former occasions; and all returned to their hardworking lives with the comfort of a renewed sense of what it means to abide in the Apostles' fellowship."

Brother Morley has returned to New York for a last year of studies at the General Theological Seminary and is living at St Mary's House.

✠

THE need of more nurses to help the Sisters and of money for their support and to buy medical supplies is very urgent. Not long ago the Sisters were called to a case of childbirth. The poor father of the family had been alone with his wife when the event happened and had done his best with the aid of a so-called "doctor's book." He was crying, and the poor woman was trying to comfort him with the thought that if God wanted the baby to live, "it *would* live." The rest of the children have decided that the baby is to be named after two of the Sisters.

✠

THE Fathers have had a very large family this summer, usually about thirty-five or forty. The Community more than fills our sixteen stalls in the choir; and our guests, together with the large number of visitors who drop in to our services, have made it necessary to use the gallery on a good many days.

✠

THE divinity class of Trinity College, Toronto, is coming for a retreat again this year. A large number of clergymen and laymen have visited us for quiet and retreat.

✠

FATHER Palmer was a member of the General Synod, held in Montreal in September. He was cheered by a great many tokens of the affection and respect in which the Society is held

by Churchmen of all sorts. The General Synod is the governing body of the Canadian Church. It meets every three years.

✤

FATHER Rose and Father Serson have both been away preaching. We have a full programme of missions, etc. for the coming winter.

✤

WE have been feeling the pinch of poverty. Our family has grown so large; and we have not only to support them, but also to enlarge our quarters. There is still a good deal to be done to make the new buildings winterproof. Our poor country people are doing their best to help us by generous gifts of vegetables. The large addition to our missions has added greatly to our traveling expenses. The cars are on the road all day every day, and the garage bills are terrible!

Church Music on the Gramophone

IN recent years the Plainsong and Mediaeval Music Society, centered in London, has begun to make use of the perfection of modern recording and production, in two directions.

In their plainsong work they have produced three demonstration discs (sung by the boys of St Mary of the Angels, Highgate, London, with monks from Nashdom Abbey) giving the music of the Mass, both in festival and ferial styles, and representative hymns and canticles from Evensong and Compline. For mediaeval music a fourth record of six short selections of old English harmony, dated from 1100 to 1400, has also been made. These four discs, published by the Plainsong and Mediaeval Music Society, can be had from John Hession, 3631 Walnut Street, Philadelphia, Pa.

During this year two additional records of very special interest have been made by the Columbia Company, of the singing by Nashdom monks of music actually written by King Henry VI and musicians of his royal chapel, St George's, Windsor. Close on five hundred years old, this polyphonic music has a great charm of its own, and the more it is heard, the more it is loved. These two records are being demonstrated by the director, Don Anselm Hughes, O.S.B., on a lecture tour which he is making in America this fall; and they will be obtainable from the American Columbia list as soon as their index numbers are assigned. At present they are only on the English list, as DX 581, 582.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER, S.S.J.E., 162 Hickory Street, San Francisco, California, or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we must rely for the accomplishment of any work that we undertake. No one,

therefore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

Cowley Editorial Notices:

COWLEY is issued quarterly, at the four seasons. Unless otherwise instructed, all subscriptions are reckoned as beginning with the current number, and terminating with the fourth number following.

Copies of many of the earlier numbers can be furnished by the Secretary upon request.

CHANGE OF ADDRESS. Subscribers are particularly requested to send to the Secretary at Cambridge prompt notice of any permanent change of address.

ANNUAL SUBSCRIPTION. Post free, $1. Single copies, 25 cents. All subscriptions for the Quarterly should be sent to the Secretary, S.S.J.E., 980 Memorial Drive, Cambridge, Mass. Checks should be made payable to *The Society of St John the Evangelist.*

LITERARY CONTRIBUTIONS on subjects religious and missionary are invited for insertion in the pages of COWLEY, if suitable. All copy—papers, reviews, etc.—must be sent in a month before publication each quarter, i.e., not later than the twenty-fifth day of November, February, May and August. No manuscripts will be returned unless accompanied by stamped addressed envelope. Literary contributions, books for review and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E., 162 Hickory Street, San Francisco, California.*

General Information

CORRESPONDENCE for the Father Superior should be addressed to *St Francis' House, 980 Memorial Drive, Cambridge, Mass.*

Donations and subscriptions for the works of the Society are thankfully received. Those designated for any work in the Home Province, or for the Province of the Far East, should be sent directly to the FATHER SUPERIOR, 980 Memorial Drive, Cambridge, Mass.

Contributions for the Society's work in the Pacific Province should be sent to the REVEREND FATHER DALE, S.S.J.E., Provincial, 162 Hickory Street, San Francisco, California.

Contributions for the Society's work in the Canadian Province should be sent to the REVEREND FATHER PALMER, S.S.J.E., Provincial, House of the Transfiguration, Bracebridge, Ontario, Canada.

The Cable Address of the Society in America is: EVANGELIST, BOSTON.

Guests are received at our several Houses for purposes of devotion and retreat. In order to assure prompt attention, applications should be addressed to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

Address all orders and communications concerning publications to: THE SECRETARY, S.S.J.E., 980 *Memorial Drive, Cambridge, Mass.*

FORM OF BEQUEST

I GIVE, *devise and bequeath the sum of*..... *dollars to the Society of St John the Evangelist, a religious corporation duly organized under the laws of the Commonwealth of Massachusetts, and located at* 33 *Bowdoin Street, Boston, Massachusetts.*